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Some time ago I received a letter from a teacher isolated in a small town, asking me to suggest to her an equipment of periodicals, English and foreign, dealing with the Classics from the pedagogical side, charts, maps, pictures, lantern slides, etc., which might be of service to a classical teacher in a High School. In connection with a Summer School course, whose membership consisted chiefly of teachers, the same question was asked of me more than once.

It is manifest that the answer to such a question will be largely subjective. However, since there seems to be a real demand for an answer, and since *THE CLASSICAL WEEKLY* aims, above all else, to be of substantial assistance to its readers, I jot down herewith some memoranda bearing on the question, keeping in mind primarily the teacher in the High School. No attempt has been made to cover the field exhaustively. Additions to these memoranda from other hands will be welcomed.

Under the head of periodicals, one mentions naturally *The Classical Journal* and *THE CLASSICAL WEEKLY*. If one wishes to keep in touch with what is being done in Classics, he should have *The Year's Work in Classical Studies*, which is obtainable through G. E. Stechert and Co., 151 West 25th St., N. Y. C., at about 90 cents. This book, published by The Classical Association of England and Wales, gives a good survey of the work in Classics, Greek and Latin both: Volume 6, for 1911, devoted 188 pages to Excavations, Archaeology, Numismatics, Religion and Mythology, Inscriptions, History, Grammar, Lexicography and Metric, Palaeography and Textual Criticism, Papyri, Literature, Roman Britain, Hellenistic Greek, New Testament, Modern Greek. The more important writings in these fields, articles or books, are named and an estimate of their value is given. Briefer resumés of the year's work in Classics, prepared by various American scholars, may be found in *The International Year Book* (under Archaeology and Philology) and in *The American Year Book* (under Classical Archaeology, Epigraphy, Ancient Literature, Indo-Germanic Philology, Greek Literature, Latin Literature, Methods of Instruction in Latin and Greek).

A large part of one number of each volume of *The American Journal of Archaeology*, Second

Series, is devoted to the review of archaeological discussions of the preceding year, and to a bibliography of archaeological books for the same period. Thus in the current volume (16) pages 253-317 deal with archaeological discussions in 1911, pages 318-342 with archaeological books published in 1911. These two reviews have been a feature of *The American Journal of Archaeology* since 1898. The archaeological literature prior to 1897 is well represented in the volume for 1897, in the Appendix, pages 128 following.

We may note here that Professor C. L. Meader, of the University of Michigan, has published *A List of Books Recommended for a High School Classical Library* by a Committee of the Michigan Schoolmasters' Club (The Macmillan Company, ten cents). Mention may be made also of Professor Kelsey's *Fifty Topics in Roman Antiquities* and his *Topical Outline of Latin Literature* (Allyn and Bacon). In the *Swarthmore College Bulletin* Professor Walter Dennison has published recently a list of books of value to students of classical antiquities. See also *The Teaching of Latin and Greek in the Secondary School*, by C. E. Bennett and G. P. Bristol (New Edition, 1911), pages 197-201, 331-332.

Lantern slides may be obtained from George R. Swain, Lockport, Ill., Arthur W. Cooley, Auburn-dale, Mass., T. H. McAllister, 49 Nassau St., New York City, etc. Through Professor F. W. Shipley of Washington University, St. Louis, one may get very excellent lantern slides based on the remains and reconstruction of the famous Saalburg Camp (for an account of the Camp and of the Saalburg collection at Washington University, St. Louis, see *THE CLASSICAL WEEKLY* 2.100-103). These slides throw light not only on Roman arms and on Caesar, but on Roman occupations—e.g. the work and the tools of the carpenter, the stone-mason, the metal worker, the blacksmith, the farmer. See also the paper by P. Gardner and J. L. Myres, *Classical Archaeology in Schools* (Oxford University Press, 35 cents).

Large classical maps can be obtained best in this country through Rand, McNally and Co. Everyone is familiar with the Classical Atlases published by Ginn and Co. and B. H. Sanborn and Co. Two other collections of maps, both excellent and cheap,

may be named, one by Putzger, *Historische Schul-Atlas der alten, mittleren und neuen Geschichte* (in 234 Haupt- und Nebenkarten (Leipzig: Velhagen and Klasing, 1901, 3 mk.), and the other, cheaper still, by W. Sieglin (Gotha: J. Perthes, 1.20 mk.).

I repeat what I said in *THE CLASSICAL WEEKLY* 4.29-30, that the very best cheap collection of pictures illustrating the life and the art of ancient times is that by H. Muzik and F. Perschinka, published at Leipzig by Freitag in 1909, at 4.40 marks, about \$1.00. Max Sauerlandt's *Griechische Bildwerke* (Leipzig, K. R. Langewiesche, 1907, 1.80 Mk.) is very good. So, too, is H. Luckenbach's *Kunst und Geschichte*, Erster Teil: *Abbildungen zur Alten Geschichte* (7th edition, Berlin, R. Oldenbourg, 1908, 2 Mk.). A more costly work, of great value, is Th. Schreiber's *Atlas of Classical Antiquities*, translated by W. C. F. Anderson (The Macmillan Co., 1895, \$6.25). A valuable series of tablets or charts, illustrating such topics as the Greek and Roman house, the theater, etc., is that by Cybulski, published by K. F. Koehler, Leipzig, 4 Mk. each; these charts are in colors and are large enough for class use.¹

C. K.

WHAT'S IN A NAME?²

The young student of ancient literature is distinctly annoyed by proper names. In the first place the pronunciation of them, he thinks, is a bother, and often, like the spelling, is a variable between rather wide-set limits. Then, too, names give the teacher a chance to ask uncomfortable questions on mythology and history and geography. Besides, when the pupil does look them up he not seldom decides upon the wrong meaning. For instance, *Gallus* at the beginning of a sentence may mean Gallus, the Roman gentleman immortalized by Becker, or it may just as likely mean a Gaul, or a cock, or a priest of Cybele, or an Asiatic river mentioned by Strabo. The dictionary puts the student face to face with the duty of choice, and nothing is more like work than enforced mental discrimination. On the whole, if some classic narrative had been written without a single proper noun, I fancy that it would have become a student favorite.

But the difficulties of an early stage often become the pleasures of a greater proficiency; and I believe a certain satisfaction and security may come from squarely facing these continual intruders into the translation task, from giving them individual attention. Let us consider only the personal names, such as one encounters in the pages of Cicero or Horace. To one who will study them they are eloquent. Their derivations take us to far away barbaric tribes, or to the iridescent fantasies of

Greek story. The name, like the apparel, oft proclaims the man. Names are patrician or plebeian or servile. Nicknames, affectionate or derisive, are character-sketches compressed into single words. Some personal names do not stand for persons that one meets in the flesh, but are literary types, such as are Tityrus, Micawber, Malaprop. The pagan superstition that the correct understanding of the name of a man or a deity gives a certain power to him who understands has in it a grain of truth. If we have an easy familiarity with the names of the ancient Romans, we are on the way to a more sympathetic understanding of their personalities. For the really interested student, the leisurely student—his race is not extinct—I can think of no more fascinating subject for private investigation. Because proper nouns are derived so readily in most instances from appellatives, no profound knowledge of etymology is requisite. Even an elementary student with any bent toward word-analysis (the helpful habit which Ruskin calls studying the letters) will find countless interesting parallels between ancient and modern customs of naming.

Among the Greeks the advent of a son presented a boundless choice of names. Where there were so many and so glorious names, both those direct from the gods (Diodotus, Hermogenes, Dionysius) and generous desideratives (Sophocles, *σοφία κλεῖν*; Andronicus, *ἀνδρας νικᾶν*; Callicrates, *καλῶς κρατεῖν*; Agathemerus *ἀγαθὴ ἡμέρα*), not to speak of the 'scripture names' to be found in Homer, or of the horsey names (Philippus, Hippocrates, etc.), it was inevitable that some perplexity should arise. The legal right of choice lay with the father, but in practice, as everybody remembers from the passage in the *Clouds*, considerations of peace in the family might effect a compromise. I suppose it is impossible to determine to what extent modern parents of various nationalities express in the name given to the child their hope of what the child will become. Our Puritan forefathers affected such names as Patience, Hope, Peaceable, Increase; similarly in early Christian inscriptions we find Fides, Spes, Berecunda, Irene, Agape, and others equally virtuous. Though the Greek possessed but one name at a time, it was not uncommon for a man's name to be changed. Plato was originally Aristocles; Theophrastus was so named by his master Aristotle for his 'divine eloquence'; the new name of Saul of Tarsus was assumed, according to the traditional view, to commemorate his first important convert, Sergius Paulus, Roman governor of Cyprus. However, Paul was a Hebrew and had behind him the patriarchal days when seemingly trivial incidents were deemed good cause for declaring 'henceforth thou shalt be called' so-and-so. This outright substitution of one name for another is not a custom of the Romans; keeping their old names they signaled personal triumphs by adding significant

¹ See the Note below, page 71.

² This paper was read at the Sixth Annual Meeting of the Classical Association of the Atlantic States, at Philadelphia, May 4, 1912. Dr. Colburn was then at Swarthmore College; he has since gone to the University of Missouri. C. K.

new ones. Even in case of adoption, the old name persisted as an appendage. The regular procedure for a man named Saul who desired the name of Sergius Paulus would be to assume the name Sergius Saul, just as the poet Archias, on becoming intimate with the Licinii Luculli, adopted their gentilicium, not their cognomen, becoming A. Licinius Archias. In spite of the enormous number of names devised by the fertile imagination and the musical tongue of the Greeks, it was inevitable that many men of the same generation should get identical names, so that the adjective indicating the native city or native deme was often employed practically as a surname. Similarly, in the case of certain Roman names there were adjectives on the border between descriptions and surnames, e.g. Varro Atacinus, T. Livius Patavinus, Thomas Aquinas, while others became genuine surnames (Atticus, Sabinus) which were bequeathed to later generations. This custom of taking personal names from place names is well illustrated in modern usage by German names in *von*, and by French names in *de*.

The selection of a name for the Roman child of the classical period was a comparatively simple matter. Nomen and cognomen were predetermined; even the praenomen, the baptismal name received by the infant on the *dies lustricus*, must be selected from a very brief list. Varro speaks of thirty-two praenomina, but it is hardly probable that as many as twenty were in use at any one time, at least before the later centuries of classical antiquity. The choice was still further limited in some patrician *gentes* by family tradition; for instance, the Corneli used only Gnaeus, Lucius, Publius and Servius. It might be interesting to investigate what principles, if any, governed the selection of praenomina, and to determine how many clear instances there are of children named for some friend or relative as a tribute of respect. It is my impression that the rigid system and the fewness of the names available almost precluded such sentimental bonds. In a prolific family it would be so generally true that children received the same names as father or uncles or grandfathers that the older generation would hardly look upon them as namesakes. But in finding names for his numerous slaves the Roman gentleman could give his fancy full play. These humbler members of the family, who at an early period had been known as their masters' 'boys' (Marcipor, Quintipor), were later called by a variety of names, sometimes taken from the country of their birth (e.g. Geta), or from some personal quality (Onesimus), but more often from some character of mythology (Lucifer, Narcissus, Hesper), or from some monarch of the boastful orient (Pharnaces, Mithradates). In line with these last is the habit of certain of our own southern gentle-

men of the past generation who called their body-servants Caesar or Pompey. The name of a slave of course is not a serious matter; the whimsical Trimalchio had two slaves whose names were jokes,—Carpus, 'Carver', to whom he said *Carpe* 'Carve 'er', and Dionysus, who gave him occasion to parade his pun: *Non negabitis me habere Liberum patrem*.

The pith and marrow of personal nomenclature was the nomen, that tribal designation, a name that showed its wearer's caste, which clung to him in a modified form even if he was adopted into another gens. It has nothing in common with the middle name, which we in America often discard altogether or slight with an equivocal initial. In origin, at least according to Roman tradition, the nomen was patronymic; thus, e.g. Iulius was derived from Iulus. In this respect it is comparable to such modern names as Richardson, Dennison, Mendelssohn.

If the christening-name and the caste-name are full of interest and suggestion, the family name is doubly so. The cognomen has been called a sort of hereditary nickname. More often than the others it has a vivid meaning. It seems to be indisputable that it was first applied to an individual because it was especially appropriate to him, and that his descendants retained it however inappropriate it was to them. One can trace this sort of inheritance of nicknames among college students to-day when a younger brother enters about the time an older leaves. The Roman patrician family tradition about the name was in many cases clear and striking. Thus, Cicero tells of T. Manlius, *qui Galli torque detracto Torquati cognomen invenit*. From the day that Manlius came home from battle wearing the enemy's neck chain he and all his descendants became *Torquatus*. No doubt in many, perhaps in most, cases the name existed first and prompted the invention of the story. Sometimes the derivation seems rather fantastic, as in the Fabian name Caeso, said to have been a *caeso matris utere dictus*. The name Felix originated in historical times, being applied first to Sulla and afterward becoming widespread.

Among the most fertile sources of modern surnames are human occupations, nearly always those of a more humble sort. Every day we say Mr. Smith, Mr. Clark, etc., but we should be surprised to be introduced to Mr. Physiologist or Mr. Geometrician. This of course has its natural explanation, which I will not develop here. The ancients, to a smaller extent than we, formed names in this manner. Yet among the Greeks we find ἄγγελος, Currier; ἄλγης, Miller; βουκόλος, Sheppard. In Latin we have the cognomina Agricola, Farmer, Baur, Payson; Pictor, Painter (originally Dauber);

¹ I have not determined the origins of these English surnames; it suffices that they suggest definite concepts from their similarity to common nouns.

and, more rarely, among the poor, Cocus, Cook, Koch; Mercator, Merchant, Marchand, Kaufmann; Piscator, Fisher, Fischer.

Then there are a few cognomina which had originally done service as praenomina, e.g. Agrippa, Cossus; this evolution we may trace in a great number of English names, as George, James, Williams.

Numbers of cognomina are adjectives denoting spiritual qualities or personal habits: they are usually complimentary; compare, for instance, Firmus, Strong; Probus, Good; Largus, Freeman; Verus, Truman; Carus, Dear, Dearborn; Victor, Victor, Vincent; Bibulus, Drinker; Modestus, Modestinus; Iustus, Iustinus; Mundus.

A larger number stand for physical peculiarities, usually visible ones, and by their telling picturesqueness testify to the Italian love of pasquinade. Most of them have fairly close English parallels; among these are Naso, Nasica; Crassus; Varus; Flaccus; Balbus; Lentulus; Macer, Macrinus, Slim; Rufus, Rufinus, Redhead; Celer, Swift; Longus, Long, Longman, Lang, Laing, Lange; Celsus, Longfellow; Crispus, Crispinus, Cincinnatus, Curley; Paetus, Squint; Fuscus, Swart, Schwarz, LeBrun; Niger, Black, Schwarz; Albus, Albinus, White, LeBlanc; Barbatus, Beard; Capito, Head. Pompey was without any cognomen until he assumed Magnus; compare Legrand, Gross, Biggs.

Certain names, e.g. Cornutus, denote a fanciful rather than an actual trait. The adoption of nouns denoting animals, both wild and domestic, as surnames, which is very common with us (Fox, Crabbe, Lamb, Buck), and which goes back to prehistoric days when the totem gave its name to each member of the tribe, was not very widely practised by the Romans. In contrast, however, with the Greeks, who used these animal names for slaves and the low born, a few high families at Rome bore such names as Taurus, Bull; Lupus, Wolf; Ursus, Bear, Baer; Aper, Hogg; Catulus, Kitten; Murena, Eels; Merula, Dawes; Corvinus, Crowe; Aquila, Adler.

The names of birds had been used at Athens as nicknames with considerable freedom if we may judge from a striking passage of Aristophanes. We may be sure that nicknames abounded among the Romans, especially in military circles, where we find Corculum, Brainbox; Cunctator, Slowcoach; and the famous Caligula, Boots. The nickname might be a whole phrase, as *Cedo alteram*, Hit-him-again, literally 'Hand me another (stick)', applied to a centurion who had a zest for flogging. The emperor Aurelian, in his soldier days, had been called just what our Zachary Taylor was, *Manus ad ferrum*, Old Rough and Ready. St. Augustine mentions Christians who were known as *Deo gratias* and *Quod vult Deus*, from the pious formulae that were ever on their lips. The nickname was by no means always derisive. The more complimentary nickname

would be considered the *agnomen honoris causa*. Here is a case where the nickname was so honorable that it stuck in the throat of the envious: L. Piso tanta virtute et integritate fuit ut . . . solus Frugi ('Old Honesty') nominaretur. Quem cum in contionem Gracchus vocari iuberet et viator quaereret quem Pisonem, quod erant plures, "Cogis me", inquit, "dicere inimicum meum Frugi"!

Some nicknames, however, were parodies on the true name, changing the sound only a little but the meaning altogether. When the son of Livia was sent off to the camps he took to such hard drinking that the soldiers wittily referred to him, not as Tiberius Claudius Nero, but as Biberius Caldius Mero.

This brings us to one more point, with which we must close. The meaning of the name was felt by the Romans, not alone by antiquarian and lexicographer, but by the average citizen. We see it in the insignia or family coats of arms, the Gallic neck-chain (*torquis*) of the Torquati, the ringlets (*cincinni*) of the Cincinnati, the priestly cap (*flaminis apex*) of the Flaminii. Similar punning designs occur in modern heraldry. There survives, I believe in the Palazzo dei Conservatori, an elaborate ancient tombstone, bearing in relief a boar, and dedicated to a youth of the family name Aper. This reminds us of Cicero's sarcastic *Ius Verrinum*, which is only one example of a considerable number of wordplays from the literature of all periods, showing how continually the 'sachliche Bedeutung' was present to the Roman mind. Clodius is slyly alluded to by Catullus as *pulcher*; Cicero, in a letter to Atticus, disparages this same Clodius by reducing his name to a diminutive, *Pulchellus*, Prettyboy. As St. Paul had played upon the name of Onesimus, so Tertullian indulges in stinging sarcasm about what he considers the loquacity of Tacitus—*Cornelius Tacitus sane ille mendaciorum loquacissimus*. In the case of the emperors this regard for the meaning of the name leads them to prefer to be known as Pius, or Pertinax, or Probus. And though the emperor Alexander rejected the names of Antoninus and Magnus, bestowed by the senate, he could not help taking the name of Severus, thrust upon him by his soldiers, who at once disliked and respected his rigorous discipline.

Roman authors took pleasure in inventing for their characters names which through their derivations expressed a meaning applicable to the personage concerned. Horace presents a score of instances, such as Pyrrha, the golden-haired; Lalage, the prattler; Balbinus, the childish or lispng lover; Porcius, who makes a pig of himself; Canidia, a grayhead; Novius, Newlyrich. Whether or not Horace has in mind individual acquaintances is a matter we cannot determine; probably not in all cases. The important thing for his purpose is to

present to the reader a definite character type; he accomplishes this by a single expressive name. These were termed by Lessing "redende Namen"; there are striking examples in Plautus, as Pyrgopolynices and Artotrogus; in fact they appear throughout literatures ancient and modern, more frequently in comedy and in satire.

The name, by its connotation, often served as an omen. Livy represents Scipio as reproaching his soldiers with having followed a *dux abominandi nominis*; the leader's abhorred name was Atrius Umber, suggesting a black spook. Augustus at Actium just before the battle met a donkey boy who said his name was Eutychus and that his donkey was named Nikon. These words, portending *eὐτυχία* and *νίκη*, so impressed the Roman commander that after the victory he honored both boy and beast with bronze statues in the new temple of Apollo that he erected near the site of the battle.

UNIVERSITY OF MISSOURI. GUY BLANDIN COLBURN.

REVIEWS

The Religious Life of Ancient Rome. A Study in the Development of Religious Consciousness from the Foundation of the City until the Death of Gregory the Great. By Jesse Benedict Carter. Boston and New York: Houghton Mifflin Co. (1911). Pp. ix + 270. \$2.00.

Professor Carter's book shows all the good qualities of his earlier collection of essays (Religion of Numa, Macmillan, 1906). We find the same clearness of statement, the same power of vivid description and the same skill in grouping facts for the effective portrayal of a situation. Detailed discussion of even the more important questions could not be expected in a volume that treats of more than thirteen centuries of religious history in less than three hundred pages; hence we find but little detail here. The author moves swiftly from century to century, sometimes fastening upon a dramatic situation, but more often making some dominant personality the center of his narrative. The frequency with which he adopts the latter device makes it clear that he believes that most of his readers will be more interested in persons than in things, or at any rate can best be brought to a comprehension of events and movements through a knowledge of the men who played the most prominent parts. Among the more striking characterizations are those of Julian the Apostate, Augustine, Theodoric, Benedict and Gregory; there are also vivid word-pictures of the Huns and the Ostrogoths. These find a place in the book in accordance with the author's plan of first sketching in the historical background of the religious movements of the different periods. This arrangement is admirably adapted to the purposes of a public lecture, and we can best understand and most fairly judge this book when we remember that its eight chapters were originally lectures delivered

before the Lowell Institute in 1911. By dealing first with state and then with church, the lecturer is able not only to provide variety of theme, but also to introduce some contrasts of unusual rhetorical effectiveness, as for example in Chapter VI, where by a skilful management of light and shade the quiet days of Augustine's youth are set off against the bloody raids of Alaric and Attila. Another element that adds effectiveness to the style is the frequent occurrence of apt epigrammatic summaries of situations. I mean such statements as that on page 127: "Men had shown their love of it (i.e. Christianity) by their willingness to die for it; but when they were asked to live for it, they failed".

I have spoken at this length about the rhetorical qualities of the book because its style is its most notable characteristic. It should be read not only by those who wish a rapid survey of the development of religious ideas at Rome, but also by those who are interested in the technique of public lecturing.

Since it covers so wide a field, it is not surprising that Dr. Carter's discussion should here and there include statements that are open to question. An example is furnished by the treatment of the Etruscan question. That some progress has been made toward the solution of this enigma is generally recognized, but the data available certainly do not warrant the statement on page 19: "And lastly, we have the most interesting conclusion of all, for it seems almost beyond a peradventure, that their (i.e. the Etruscans') original home, or at least a very long abiding-place, was Babylon". In his reference to the Palatine on page 29 Dr. Carter is presumably thinking of the relative antiquity of its monuments as compared with those uncovered in the Forum within the last twelve or thirteen years, but there is no hint of comparison in the statement: "... the supposed antiquity of the Palatine dates from a relatively late period, when it began to be a popular and fashionable residence quarter". There are monuments on the Palatine whose antiquity is more than a matter of supposition. Equally questionable is the statement on page 60 that "Lucretius belongs in the category of the world's great religious mystics". Every one believes more or less in Patin's interesting theory of the Anti-Lucretius, but very few will be willing to carry it to the lengths suggested here. But probably these and similar assertions are explained by the author's remark in the preface that in publishing these chapters "their character as lectures has been preserved, even at the risk of retaining statements which are more dogmatic than one would make in a book of essays written to be printed".

THE UNIVERSITY OF CHICAGO.

GORDON LAING.

Eulalie, ou le grec sans larmes. Par S. Reinach. Paris: Hachette, 1911.

M. Salomon Reinach has turned his versatile hand

to the making of a text-book—unique among text-books—for beginning Greek; and the result is a really charming little volume, in form as well as in contents, of pocketable size, with gilt edges and limp leather binding, clear type and fine paper, and for a frontispiece an engraving of the exquisite marble head of a “jeune fille grecque” in the Naples Museum—altogether attractive enough, one would think, to achieve its purpose of alluring young ladies to the neglected study of Greek. “Les hommes du XXe siècle” (he says in his preface) “se détournent du grec, pris par les nécessités de la vie; les femmes y viennent, attirées par la beauté”; and for “toutes les Eulalies” he has tried to clear a little flowery path through the difficult approach to ‘the most beautiful temple in the world’. In a dozen graceful letters, such as none but a Frenchman can write, he covers the elements of Greek grammar, introducing from the outset little lessons in the derivation of words and entertaining little discourses on literature, to accompany the choice morsels of prose and verse that are plentifully scattered over his pages—mere crumbs from the great banquet—to whet the appetite of his fair learners. Of the manufactured sentences customary in beginners’ books he gives not one, but boldly and inspiringly substitutes scraps of Homer and Hesiod, of Plato and Demosthenes, of Aeschylus, Sophocles, and Euripides, even of Pindar, Sappho, and Theocritus, with epigrams from the Anthology and the inscriptions: these are to be committed to memory, and are analysed and explained in detail, with translations both literal and idiomatic. M. Reinach’s advice on translation is worth quoting: “Pour comprendre un texte grec, Eulalie, serrez de près chaque mot, ne négligez aucun détail; mais, une fois que vous avez compris, ne vous astreignez pas à une fidélité sans grâce; cherchez à rendre du bon grec en bon français, sans quoi vous écririez des phrases qui ne seraient ni grecques ni françaises; vous écririez du charabia”. Like old-time teachers in England, he thinks it unnecessary to bother ladies with the accents, which a French-speaking person can better dispense with than we can, but he believes in thoroughness none the less. Short and flowery as is the path he has made, he has by no means got rid of all the thorns and stones, and one cannot help thinking that Eulalie may be deterred by lions in the way, such as an entire verb presented in a single lesson, and that without much attempt at simplifying or clarifying the task! Declensions too might have been introduced more simply and clearly, without taking up more space; but it would be ungracious to find fault with so graceful a book, which supplemented by oral instruction—and Eulalie can surely find some Chrysostom to help her—ought really to make of its diligent reader “une Eulalie εὐλαῖος”.

HERBERT H. YEAMES.

HOBART COLLEGE, Geneva, New York.

CORRESPONDENCE

It has never been my good fortune to read a more sensible statement more sensibly expressed than that of Professor Calvin Thomas in THE CLASSICAL WEEKLY 6.53 on the teaching of German.

What he has to say against the so-called Direct Method in the teaching of German applies with more than double force to its attempted use in the teaching of Latin. As a matter of fact, Latin is not now a spoken language and has not been for a respectable number of years. Any attempt to twist the constructions of the language of Cicero and distend its vocabulary so that it may be made to express, always inadequately, the ideas of a different race and age is to produce a bastard language whose resemblance to Latin is its chief disgrace.

Take, for instance the word ‘bicycle’. *Birota* is suggested by the Direct Methodists as its Latin equivalent. But how can they be sure that, if the Romans had had the thing, the idea of its being a ‘high-roller’ instead of a ‘two-wheeler’ would not have influenced them in giving it a name? To be sure, on the ground of analogy, the presumption is in favor of ‘two-wheeler’, but why presume? It has all been tried before. During the Middle Ages there was spoken a Gallic-Latin, a Spanish-Latin, an Italian-Latin, everything, in short, but a Latin-Latin. Then came Valla with his cry of ‘Back to Cicero!’, and the heterogeneous mass of words and idioms that had been grafted upon the Latin was cut off and swept to the ash-heap.

If the modern adherents of the Direct Method should succeed to the measure of their hopes, it would be but to raise up a new Valla (*utinam eum adiuvarem!*) and perhaps a new du Cange to gather their misguided efforts into a second Rubbish Dictionary.

The value of a knowledge of Latin is preëminently the ability to “read and understand”—I quote Professor Thomas—a literature that has had so much to do in moulding the world’s thought. The road thereto is steep and beset by many boulders in the shape of gerunds and *cum*-clauses and logaoedic dactyls. There is no way of reaching the top where the paradise of real appreciation and comprehension lies except by climbing, stiff climbing. No sugar-coated pills will sustain the climber, no predigested word-books, no English-Latin hash; only the pure milk of declensions and conjugations and the strong meat of translation—and then more translation—of what the Romans themselves wrote. If you must coax the climber unduly, that paradise is not for him. If he belongs there, the glimpses of its loveliness he gets now and then at the turns of the road will be all sufficient to urge him forward. This does not mean that his difficulties should be wantonly increased by poor guidance or that he should be delayed to polish the pebbles on the road. He must be helped and taught to help himself, tak-

ing advantage of the shortcuts—that have been proved to be shortcuts—for the way is long at best, to the end that he may read and understand, that he may appreciate and enjoy the message that the Romans have left to the world—the greatest message, some of us think, that the world has ever received.

ELIZABETH DU BOIS PECK.

In the New York Times for October 27 appeared the following Washington dispatch:

The Treasury Department has selected a quotation from Herodotus to be carved on the Eighth Avenue façade of the new Post Office Building in New York, and has directed McKim, Meade & White, the architects, to have the work executed. This quotation, which has a particular application to mail carriers, is:

'Neither snow, nor rain, nor heat, nor night stays these couriers from the swift completion of their appointed rounds'.

The original is Herodotus 8.98:

Τοὺς οὐτε νιφετός, οὐκ ὁμβρός, οὐ καῖμα, οὐ νύξ ἔργει μὴ οὐ καταύσαι τὸν προκείμενον αὐτῷ δρόμον τὴν ταχίστην.

In The Nation for November 14, in an account of The Third International Congress of Archaeology, held at Rome in October, there was a most interesting summary of a paper by Dr. Esther Van Deman, Fellow of the Carnegie Institute, dealing with

Her remarkable investigations, which are by no means ended, into the history and nature of Roman concrete building. Her plan is, by the careful study of the concrete itself, and of the mortar and bricks, tiles, or other facing materials, in monuments of which the date is known from other evidence, to arrive at what may be called a building-canon for every period; and, furthermore, having fixed these canons, to determine the chronology of buildings whose dates are either unknown or have been wrongly attributed. No such attempt has ever been made except by Middleton, in his Remains of Ancient Rome, who, however, studied only brick facings, and those incompletely. Miss Van Deman has been able to show, for example, that in the various eras, as the Augustan, the Flavian, and that of Trajan, Hadrian, and the Antonines, with their sub-periods, the concrete itself, as well as the facing-bricks and the mortar in which they are laid, have certain well-marked characteristics that distinguish them from the work of other periods. The era of Trajan, Hadrian and the Antonines is in this way shown to have marked the highest point in building of this kind, the periods before showing a gradual improvement, and those following a gradual decadence. But what perhaps is of chief immediate interest is that she can now prove that, as many have long suspected, the brick facing was used as a setting-frame for the concrete, and that wooden frames were not employed for this purpose <outside the brick>, as Middleton and others have supposed. As to the relief arches so frequently found in the brick or tile facings, which were also a sore puzzle to Middleton, since, never being exposed to view, they could not be ornamental, and were, as he supposed, unstructural, Miss Van Deman is of opinion

that they were decidedly of structural value, being used to reinforce the (facing) wall.

THE NEW YORK LATIN CLUB

The New York Latin Club had its first luncheon for the year 1912-1913 on Saturday, November 16. The speaker was Mr. Paul Elmer More, of The Nation and The Evening Post. He combined two themes, The Paradox of the Classics and The False Modesty of Classical Teachers.

Mr. More began by describing the curious paradoxical impression which Oxford had made upon him—he saw a University in some respects intensely modern imparting an education based primarily on a civilization long since, in appearance at least, extinct. A similar sharp contrast between the contemporaneous and the past in the intellectual history of man he traced in outline from early Christian times down to the present day; that contrast was seen, for example, in the hold which Aristotelianism had on a world professedly Christian. Speaking without notes, save quotations from various authors, Mr. More discussed most attractively the eternal opposition to the Classics as expressed by the Church and the equally lasting attraction which they had exerted upon layman and ecclesiastic alike.

Mr. More set himself definitely with those who champion the Classics as the best means of intellectual training. He declared that, in his experience as editor, which obliged him to examine with care the manuscripts of other men, he had found constantly that men trained primarily in science rarely wrote as good English as is written by men trained primarily through the Classics; the scientific men rarely were as well able as the men trained through the Classics to say what they meant to say. One may call attention here to the admirable discussion of this point by Dr. Rouse in THE CLASSICAL WEEKLY 6.25-26. Nothing can take the place of the Classics, he continued; more and more clearly we are learning how marvelous, how far-reaching was the influence of Greece; we have been learning that Athens influenced in ancient times, through India, even China and Japan.

Coming finally to his other topic, The False Modesty of Classical Teachers, Mr. More urged his hearers to be ready, at all times, to say boldly that the greatest products of ancient classical literature are superior to the best products of modern literatures. "Sophocles" he said, "is a greater tragedian than Shakespeare and Vergil a greater poet than Milton".

The members of the Club were raised to great enthusiasm by these views, convincingly expressed and delightfully enforced by apt quotations, of a speaker not primarily or professionally devoted to the Classics and so thoroughly at home in the field covered by his address.

ANNA S. JENKINS, Censor.

NOTE

As I was reading the proofs of the editorial in this issue there came to hand The Classical Journal for December, containing an article by Mr. Norman E. Henry, of the Peabody High School, Pittsburgh, entitled Illustrative Material for Latin Teachers (pages 115-117). The paper is supplementary to an article published in June last in The Classical Journal, 7.360-365, by Mr. Henry, on Live Factors in Latin Teaching. One who has read all three discussions will still find much to say on the topics to which the editorial in this issue was primarily addressed.

C. K.

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